

February, 1958

CONTENTS

A PRIEST'S BIRTHDAY MEDITATION	35
<i>By a Priest Associate</i>	
UNTO THE ALTAR OF GOD	37
<i>By Esther H. Davis, A Communicant of Saint Mark's Church, Altadena, California</i>	
GEORGE HERBERT, SAINTLY SINGER	38
<i>By Elizabeth R. Waters, A Communicant of St. Paul's Church, Washington, D. C.</i>	
THE SHEPHERD	42
<i>By Christine Fleming Heffner, A Communicant of Holy Apostles' Church Ellsworth, Kansas</i>	
STUDIES IN CANON LAW	43
<i>By The Rev. E. Burke Inlow, Ph.D.</i>	
HOW THE "CLG" BEGAN	45
<i>By The Rev. A. Appleton Packard, OHC</i>	
MANIFESTATION OF AN IDEAL	49
<i>By H. A. Woggon, Graduate Student in History, University of Oregon and a Communicant of Saint Mary's Church, Eugene, Oregon</i>	
GOD IS LOVE	52
<i>By R. Ridgely Lytle, III, A Communicant of Saint James' Church, New York City</i>	
HOW DAVID SLEW GOLIATH	53
<i>By The Rev. Edward Blake, R.I.P.</i>	
THOUGHTS ON THE SEASONS	54
<i>By a Sister of the Order of Saint Helena</i>	
ORDER OF SAINT HELENA	56
ORDER OF THE HOLY CROSS	58
ORDO	61
PRESS NOTES	62
<i>By The Rev. Roy Rawson, Priest Associate and Press Manager</i>	





CHRIST THE TEACHER
(Chinese)

The Holy Cross Magazine

Feb.



1958

A Priest's Birthday Meditation

Dialogue With An Angel Guardian

BY A PRIEST ASSOCIATE, O.H.C.

ANGEL: "Thirty-one, old man. One down, nine to go in the crucial decade. This is the one that separates the men from boys. At thirty you can still live on fancies; by forty all you'll get to eat is facts. You're on the way up, boy, get going. This is about as long as you can afford to wait; success comes to the go-getters—only the early arrivals have time enough to enjoy it."

PRIEST: "Ho hum. I couldn't care less. I have no thought for the morrow, you know. Rest my case on a spiritual *carpe diem*." O.K., Pal, but the children of this world are wiser in their generation than the children of light. I get the distinct impression that all the really preternatural efforts are being made for *natural* ends, and that the heavenly pursuit is being conducted at a very slow pace. Call it a spiritual *carpe diem* if you will; personally I find it rather hard to distinguish from an unvarnished *dolce far niente*."

"Very true. There is a danger of that sort of thing. But at least I have succeeded in getting the horse in front of the cart again. It is *something* to have recognized not only the practical stupidity, but also the impossibility of activism."

"Three cheers for big words. Unfortunately however, the whole trick is to go somewhere with your cart, not just to admire its juxtaposition to the horse. No offence intended, old man, but need I point out that you have made yourself the prophet of a principle which, while it is true, is also very easily corrupted? Especially since it is practically indistinguishable from your native temperament? Let's face it. The day you knock yourself out for something is a rare event. What may be a danger for others is very likely not even a problem for you. Of course no one's to say how much credit you are or are not going to get if you stick to just this one emphasis, but if I were you, I

wouldn't be caught dead with it. At least not if that were all I had."

"Oh, I know. You're perfectly right. The thing is, all these truths bolster one another. Virtue is all of a piece and so is vice. My hope was that since this was a really central truth, it might be a key to the general improvement of my life."

"Look boy, don't make it sound so casual. You'd do a lot better to talk about specific repairs. You have very nearly gone down the drain on a rather large number of occasions, not the least of which have been the last few. I presume you listen to your own confessions? Personal observation (not to mention your reading) should have made it clear long ago that sin *as sin* becomes more, not less, possible as you grow older. The malice lies entirely in the *formal* element, and it is precisely that that becomes more inescapably apparent as the years go by."

"Well, what's the point?"

"The point is that it isn't only in secular matters that this is the important decade. Sure, you can be a saint at sixty just as readily as you can make a million at sixty, but in both fields, if you haven't done much about it by fifty-five, the odds are rather against you. And furthermore, you fellows never do know whether you'll reach sixty or thirty-two for that matter. The way it looks to me, you'd better get busy. If you have little time, you can't afford to waste it; and if you have lots, you can't afford to let the habit of drifting with the tide get any deeper set than it is already. Sometimes I think you miss the point of how really far off the beam you are. If you could see how it all looks from our side you might find it a little harder to be so relaxed."

"How do you mean?"

"Look. I'll pass over the fact that what is called the Incarnation is the most astounding thing that ever happened—even more so than the creation. I'll pass it over because I almost despair when I try to convey even a hint of it to you people. (I suppose you must be excused because you really don't *see* it,—But then you *know* it; and on His word, not mine or anybody else's—Oh my—it never

fails to confound me completely!) Let me take another tack. You have been human for 31 years. You have been regenerated—*all but a few months* shy of that. You have been possessed of your reason and your conscience for some 25 or 26, blessed by spiritual movings from God (in Confirmation and elsewhere) for 19 or so, receiving absolute baptism for some 15, looking forward to the divine service of God for 14, and a priest for seven years. You have, in short, been pushed, pulled, and coaxed toward heaven; you have been warned, and pardoned, and warned again, and pardoned again, all by devices which can only amaze us, and to an extent which leaves us speechless. When in heaven's hands are you going to stop stalling?"

"You put it very plainly."

"No. You put it very plainly—by your actions."

"What should I do then?"

"You already know. You have succeeded in filling endless pages with what I shall charitably call earnest attempts at English homiletical prose. In the process you have begged, borrowed, stolen, or occasionally come up with some red-hot ideas about how to conduct the spiritual life. If you think they're so red-hot, why don't you try them yourself. Prose won't get you into heaven, you know. In the first place, God is not exactly the same as literary opinion, and in the second, you don't write like Yeats. You do better to try to remember those nice messages about dying to self the next time you start dawdling in front of work you don't feel like doing;—or the ones about lust the time you walk down Fifth Avenue."

"Touché. You are quite a fencer."

"Of course, *touché*. But it doesn't take much of a fencer to score against someone whose guard is as far down as yours is. It isn't only Fifth Avenue, you know—an avenue isn't only lust."

"All right. I know. But you still have told me what's to be done."

"Look. Perhaps the most useful thing I can say to you is this: your problem is not what; it's whether. Not where to go,

to start. For a lot of others, the what where are a help. They have been led so long in the darkness of modern materialism that rational thought breaks in them like the light of the noonday sun. As far as you yourself are concerned, better not count so heavily on bright. You will get due credit for whatever your antivoluntarism may do—but for men's sake don't end up as just another band dry rationalist who hasn't got sense

enough to *act*. I did have hopes for something a little better than the old pendulum routine from *you*."

"In short, my greatest danger is spiritual sloth?"

"Yes. But I wish you could find some less genteel phrases with which to describe it. You are lazy—damnably so. Get going!"

"I think I see what you mean. Pray God I'll try."

"If you could see it from our side!"

Unto The Altar Of God

BY ESTHER H. DAVIS

Lift Up Your Hearts

How broad is Thy forgiveness, O my God,
sweet Thy dispensations! In deep ser-
I kneel, waiting the moment now with
t heart when I can worthily receive my
d.

My soul was ill almost beyond the bearing,
uled by the dread weight of my sins. She
distorted past all recognition by the
ous burden guilt had forced upon her.
culpability she bore and I was power-
to bring release. My efforts were incap-
e of restoring her to grace, my merits in-
ficient compensation for even the slightest
my derelictions. Must she rely on them,
n she would perish. But this she need
do.

Thou willest not the death of a single sin-
, but rather Thou hast made Thyself the
y whereby all might be saved. Thou art
Advocate and my Redeemer, the Propiti-
on I could never make. Thou, only Thou
t power to heal my soul. Clothed in Thy
nteousness alone can she approach the
her. The oblation Thou didst make is
out price, not to be bought with coin of
realm. I should believe it far beyond my
th, did I not know the love Thou hast for
Thy sacrifice was freely given, a gift
e for the taking and all Thou asketh in
rn is faith and a contrite heart. Not even

these can I supply alone. Faith also is Thy
gift, while penitence and true contrition are
of Thee. Either I accuse myself as chief of
sinners, doubting Thy forgiveness and limit-
ing Thy mercy, or I dismiss my manifold
misdoings as not sufficiently grave to need
Thy pardon. Thus through lack of faith or
pride do I compound my sin, and hopelessly
I drift upon the sea of my transgressions.

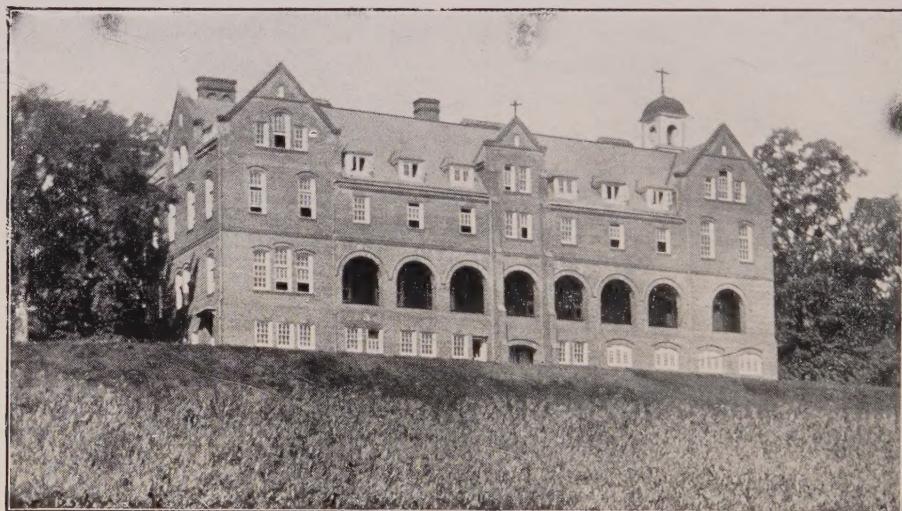
But Thou hast given me a conscience and
appointed leaders for my counseling. Do I
but heed their voice they chart my course
and lead me back to Thee. Never need I
doubt again or suffer insecurity, for they as-
sure me that my heart cannot be unregener-
ate so long as I desire Thy forgiveness. From
such desire penitence is born which pride and
arrogance destroy. And penitence Thou
wilt accept in exchange for Thy redemption.
Thou givest me forgiveness for my sins,
cleansing that makes my soul pure in Thy
sight, life everlasting to be spent in ever in-
creasing happiness with Thee.

My heart is filled with gratefulness and I
am well content. Having made my humble
confession, my burden has been removed. I
hear the words of absolution, knowing them
to come from Thee, and in their certitude
my soul finds peace. They have restored
me to my rightful place as a child of Thine

and heir to all the glories of eternity Thou hast prepared for me. Accept my threefold gratitude, dear God. For Thine inexhaustible and ever-available pardon, so freely given. For Thy priests, who serve as Thine interpreters. And for Thy Son Who gave His

life that I might live.

My heart is lifted up unto my Lord; overflows with love and thankfulness, in humility I shall arise and go unto the a of God, of God Who giveth joy to my y and to all the days of my life.



George Herbert, Saintly Singer

BY ELIZABETH R. WATERS

"I joy, dear Mother, when I view
Thy perfect lineaments and hue
Both sweet and bright
Beauty in thee takes up her place
And dates her letters from thy face
When she doth write."

This tribute to the Anglican Communion was written by a devout churchmen of the 17th century whose words are reminiscent of the mode of speech used by the translators of the King James Version of the Holy Bible.

The early part of George Herbert's life was spent during "King Jamie's" reign, and his brief life span ended during the reign of that much-maligned Stuart king, Charles I.

Our poet-saint, George Herbert, later devoted priest of the church it was King Charles' privilege to save, was spared the ignominy of seeing the church they both loved go underground with the coming into power of royalty's most flinty, formidable foes, the Puritans. These sturdy Puritans

who stand out in history as bulwarks man's right to worship as he pleases, nevertheless questioned the rights of others throwing rocks through lovely stained-glass windows and, in their zeal for truth as they envisioned it, slashed with their swords the exquisite wood carvings in altars and chancels of England's most cherished church. These people with their "purifying" influence were haters of beauty. In adhering to the "beauty of holiness," had they not, perhaps, missed out completely on the "holiness of beauty?"

However, "holy George Herbert," as he was called by many who knew him, was mercifully spared this destruction of beauty, at the marring of the "perfect lineaments and hue" of his mother, the Church—our own "Ecclesia Angelicana."

There are saints like Dame Julian of Norwich and Teresa of Avila who seem to have been sent to us for the express purpose

ing into bas-relief the great doctrine of resurrection. For, both of these saints, long been given up for dead, were miraculously recalled to life and shown very definitely what they must do for the propagation of faith. Were they not also sent, perhaps, to us a hint as to the meaning of Paul'sanic words—"the last enemy to be overthrown is death"?

The "last enemy," however, has overtaken many of our saints at an early age, either through martyrdom, as of old, or on account of natural causes. The latter was the case with George Herbert. He fought the specter of death for many years and it seemed, at one end of his life, that he would be the victor, especially the time he became robust enough in health to take unto himself a wife in the person of Jane Danvers, daughter of Lord Danvers. This was an ideal courtship and marriage, and Izaac Walton speaks of it in his biography of Herbert—"The Eternal Lover of mankind," he wrote, "made them happy in each other's mutual and equal affection and compliance, indeed so happy that there was never any opposition betwixt them; less it were a contest which should most incline to a compliance with the other's mutual love and joy and content, as was no way elective, yet this mutual content, and love and joy did receive a daily augmentation, by their obligingness to each other, as still added new affluences to the former fulness of these divine souls, as was only comparable to heaven, where they now enjoy it."

This lengthy and effusive eulogy apparently proved true, for "in sickness and in health" and until "death do us part," these married lovers remained steadfast through the brief period of bliss allotted to them.

The "grim reaper," however, as we choose to term it, never ceased to cast its shadow in the sunshine of Herbert's life, yet there came a time when he ceased to fear or fight it and turned to welcome it as a gracious friend beckoning him toward that "haven where he longed to be." Needless to say, George Herbert's favorite doctrine was the Atonement, his *raison d'être* that of teaching us how, with grace, to make that transition from the phase of Eternal Life to another, and, if I may use that delightful word coined from

the French, how to make it in a "debonair" manner.

Indeed, he seems to have been lent to us for that very purpose! Izaak Walton writes in this vein when he speaks of Herbert's youth—"The beauties of his pretty behaviour (note the quaint 17th century speech) and wit shined and became so eminent that he seemed to be marked out for piety, and became the care of Heaven and of a particular good Angel to guard and guide him."

Not only did he have a "good Angel" to guide him but an equally devoted mother, who, recognizing his singular purity and loftiness of soul manifested at such an early age, chose him, among seven sons and three daughters, as the one designed for her special care and attention.

Widowed when George was only four, Madalene Newport Herbert watched over her small son with the vigilance well known by the mothers of most great men. She sent him, at the age of twelve, to Westminster School and put him under the care and tutelage of two estimable men—Dr. Neale and Mr. Ireland. There, he became acquainted with the classical languages, especially Greek, and at the age of fifteen was elected from Westminster to go to Trinity College, Cambridge.

At Cambridge, he was placed under the special care of Dr. Nevil, Master of the college and the Dean of Canterbury, who found a tutor for him, a fatherly sort of man, who would protect him from the vices that seemed to be prevalent at that time in many of the universities.

This was a good safeguard, perhaps, but one wonders if it were hardly necessary, for, as noted above, George showed early in life those rare qualities of soul that mark one for sainthood. He evidently was not tempted to join the exploits of his college contemporaries who, as one writer has put it, "were engaged in riot," or, as another has phrased it, were "assembling themselves by troops in harlot's houses."

Indeed, people who have an inner life of their own are less troubled by the temptations of the flesh than others who go along the common routine of life. They are the creative people and their temptations take on

a much more subtle and deadly form. But creative people have outlets that the ordinary run of people—God bless them!—can't seem to understand. Only one who creates a poem, a song, or a picture can understand how it is possible to be literally lost to the world in creative effort. It is an independence that is widely misunderstood and so often mistaken for egotism or snobbishness, no one is more surprised than the artist, himself, when he is thus accused!

So it was with George Herbert. "Holy George Herbert" was a title given him, possibly by his scoffers as well as his friends, for a young man could hardly go through college shunning college pranks without being called rather unflattering names!

Herbert seemed impervious to this, however, nor could he ever be accused of being indifferent to his fellowmen as is witnessed by his priestly life among the country folk in the little parish of Bemerton later on when his vocation finally caught up with him.

But, during his college days, he remained very much aloof, not in any disdainful way, but in a spirit of self-communion, pondering within himself, no doubt, as St. Paul did of old—"Lord, what wilt thou have me to do?"

It is recorded of him that he afterwards regretted that he had been so shy and so aloof, but it is to the advantage of posterity that he managed to keep himself pure and "unspotted from the world."

Passionately devoted, from his early youth up, to the person of the Divine Master, Jesus Christ, he expressed this love in the composition of sacred music and poetry in the lonely recesses of his college rooms.

A musical instrument of some kind or other was rarely out of his hands in these leisure moments and with this avocation he beguiled himself while his college mates sallied forth on an evening of adventure and conquest. To quote his own words, by music he "relieved his drooping spirits, composed his distracted thoughts, and raised his weary soul so far above the earth, that it gave him an earnest of the joys of heaven before he possest them."

Thus, did he find high and holy compensation for the indefinable yearnings and fierce emotional drives which so torment a young

man in the earliest years of his life, and did he resolve the soul-searchings which stirred within him those vague, dim, but unmistakable signs of vocation.

True, there were distractions, albeit trivial, which did not take the form of the flesh. When Satan cannot make a man fall through fleshpots, he attacks him from another angle, more often, through ambition.

An ambitious young man, Herbert duly made Orator of his college. This meant that he would meet all important dignitaries who visited Cambridge and answer all letters of consequence. One time he was called upon to acknowledge a rather pedantic writing of King James. This he responded to in scholarly Latin and in the courtly manner which was a part of his heritage for, you see, he too had been born in a castle, the ancestral home of a family famous for its generations of knights. So, because he was gentle and nobly born, he was perfectly capable of meeting king, prince or notable on their own ground, fully cognizant, as he did so, of the prerogatives alike of church and state. Through his life, he was ever attentive to these prerogatives and never considered protocol ponderous or stupid. This attention to the fitness and order of things makes us think of that part of the catechism which admonishes us to reverence our parents, teachers and rulers and to know our place accordingly.

During the tenure of his services as Orator, Herbert learned Italian, Spanish and French with a view to being made Secretary of State. At this point the reader may wonder what happened to the soul-searchings and the glimmerings of vocation experienced by the young student in college. There were "principalities and powers" that would entice a soul away from his vocation and from the call of sainthood!

His life at Court was marked by his taste for a genteel elegance of dress, and it seems he became fully acquainted with the fastidious selection of velvet doublets, gold chains and the proper use of buckles and hose of the period. King James had given him a good sinecure of 120 pounds a year once belonging to Sir Philip Sydney, which, together with his own personal fortune and the proceeds

college oratorship, made him a very eminent and promising young man. The deadly "principalities and powers" had done their best to destroy his real vocations. These good forces worked, as often do, through the medium of a disappointment. While expecting promotion at court, two of his most influential friends King James soon followed them, and right dreams of his youth were shattered. He left the Court and all its glitter and went to a remote spot in London to do his thinking. There, he became very still and heard the voice of God.



his setback, then, was the answer to all those vague, but persistent promptings back in his student days! Why hadn't he known? Like Elijah of old he must have thought the answer would come in majesty and power—the storm, the earthquake and the fire! Not so! As to Elijah and to all others whom the Lord bestows His special favor, the answer came not through these mighty workings but through a "still, small voice!"

So away from London must he speed—away from all the clamour of kings and courts and public acclaim—away to the lovely English countryside to reflect and take his first step!

He hurried to the side of his bride. Together they had basked in the sunshine of the world's approval and had tasted of its sweetest fruits. How could he tell her what was in his heart?

He might have known! She was proud and happy to hear that he wanted to become a priest. When he instructed her as to what would be expected of a priest's wife, of the privations, of the sacrifices she would have to make, she met his challenge with the courage of the thoroughbred she truly was.

So, in the little country parish of Bemerton, which Herbert accepted after being ordained a priest, they settled down in the rectory and began the life of the country parson and his wife.

Chaucer has given us such a graphic picture of what a priest should be, I think it bears repeating here because it describes so perfectly the kind of priest George Herbert, erstwhile courtier, finally became. Here it is—

"A kindly parson took the journey, too.
He was a scholar, learned, wise and true
And rich in holiness though poor in gold
A gentle priest; whenever he was told
That poor folks could not meet their tithes
that year,
He paid them up himself; for priests it's clear
Could be content with little, in God's way.
He lived Christ's gospel truly every day
And taught his flock and preached what Christ
had said,
And even though his parish was wide-spread
With farms remote, and houses far asunder,
He never stopped for rain or even for thunder;
But visited each home where trouble came;
The rich or poor to him were all the same.
He always went on foot, with staff in hand;
For as their minister, he took this stand:
No wonder that iron rots if gold should rust!
That is, a priest on whom the people trust
Must not be base, or what could you expect
From weaker folk? The Shepherd must perfect
His life in holiness that all his sheep
May follow him, although the way is steep,
And win at last to heaven. Indeed, I'm sure
You could not find a minister more pure,
He was a Christian both in deed and thought;
He lived himself the Golden Rule he taught."

Could anything be more perfectly expressed, or more earnestly to be desired? That is why I choose a great master of the English language and a great judge of human nature to tell you what I would so much like to convey to you about George Herbert's life! I could almost believe that Chaucer, back in the 14th century, was Herbert's prophet!

As the old hymn goes, "with the poor and meek and lowly, lived on earth our Saviour holy." And in like manner lived George Herbert, priest, among the humble folk at Bemerton. In like manner, also, come all good and holy priests to shepherd the folk God has placed in their care!

His joy in his work and in the teaching and instructing of his people in the richness of their Faith and the beauty and glory of their Anglican heritage would be difficult for me to describe. His book, "A Priest to the Temple" shows his skill and delight in shepherding the simple people committed to his care.

However, when the summons came for him to give up this work and go on to something far greater, he did not repine. The consumptive tendency increased, and, day by day, he grew steadily weaker. At last, confined to his couch, he called in a faithful friend to whom he entrusted a book of poems he had written called The Temple, confiding in this friend in these words: "Sir, I pray you deliver this little book to my dear brother Ferrar (Nicholas Ferrar) and tell him he shall find in it a picture of the many spiritual conflicts that have passed between God and my soul before I could subject mine to the will of Jesus my Master, in whose service I have now found perfect freedom. Desire him to read it, and then if he can think it may turn to the advantage of any dejected poor soul, let it be made public. If not, let him burn it, for I and it are less than the least of God's mercies."

At the end, he asked his friend to take his broken-hearted wife out of the room, after bidding her a fond farewell, and to return to him alone. He was tired, and although he loved his wife tenderly, her grief unknowingly deterred his onward flight. He wanted to see His Master Christ and get this last business of dying over quickly and quietly. Alone with his trusted friend, who must have obliged him by remaining calm, Herbert made provision for his wife and others dear to him and gave his friend his last instructions and wishes. And when he finally closed his tired eyes and sighed out his last breath, we feel, I'm sure, that it should never have been said of him "rest in peace" in any static,

final sense. Heaven certainly was not meant to be supine renunciation of life for Christian teaching is that heaven is life itself! Rest, in the heavenly sense, surely means *rest in activity* and that is what we do not have in this restless, feverish thing we are pleased to call "life." Life, truly known and experienced—especially, we are taught in the "larger life"—surely should be a process of movement from one unfoldment to another and that implies constant and frictionless activity. We well might say to one who has "died," "Rest, Christian soul, in peaceful activity."

And so, I think it is fitting to end this story of a holy life with the words of another old hymn with purposeful emphasis—"The golden evening brightens in the west. Soon, soon, to faithful warriors cometh rest. Sweet is the *calm* of Paradise the blest, Alleluia!"

Aged only forty-three, he died near the end of February on a day not recorded. He was buried beneath the altar of his parish church March 3, 1633.

The Shepherd

BY CHRISTINE FLEMING HEFFNER

God led him into temptation, but he found
That every path he trod with trials did
abound,

And, since he stumbled sometimes on the
stones

He knew full well the pain of bruis'd bone,
And, since he lost sometimes the way beguiled,
He learned the way to guide another one.
The thorns that stab, the wolves that
treacherous hide,

His scars know well—and make him faithful
guide.

He learned the labor of the hill of care,
So patient tends the ones who travel the way.
And, since through all his way Love did
footsteps keep,

The Lord gave him the caring of His sheep.

Studies In Canon Law

BY E. BURKE INLOW

CHAPTER VI

The idea that a man may do just as he pleases with his property is a concept literally unknown until the 17th century. Lawyers, as well as theologians, believed as late as the 11th century that the state might determine the conditions under which property could be occupied and enjoyed and that the State, in turn, was bound to interpret laws governing property as understood generally to be ruled in their conditions by the law of God. We have seen elsewhere, that the ideal as set up by the medieval legislator and teacher as it came down in the economic thinking of England and the continent, was a social ideal—honest manufacture, a just wage, a fair wage, a reasonable profit. Covetousness was still a sin and the *ingrosser* was the most wicked of people. He was the reality of Dante's allegorical wolf—lean of flank and fat with craving.

In one specialized field of economic operation, the influence of the canon law seems to have left its greatest mark. This was in the body of commercial law which represented an amalgam, as it emerged out of the 11th century, of the civil and canon law. The former influenced largely the technical development of the law. The latter was most influential in its substantive aspects. The reason why the canon law was able to exert such influence upon the development of commercial law is attributable primarily to the fact that canon law put into legal form the religious and moral ideas which prevailed in Western Europe. Up into fairly recent times, in fact, documents drawn for the use of merchants always began with these words, "In the name of God, Amen." No systematic study of the influence of the canon law on the *law merchant*, as the commercial law was known, has ever been made, and it would be a difficult task to trace the intricacies of such influence. Nevertheless, certain things can be said to be apparent from even cursory studies of the 16th and 17th centuries. The most important principle adopted from the

canon law was that faith should be kept. This was not, contrary to popular opinion, merely a generalization. Such a concept was quite unknown in the commercial contracts of the civil law.

On the matter of procedure, as it worked out in the *law merchant*, the canon law was able to settle the respective spheres of the lawyers and the merchants. This enabled a workable system to be formulated in which legal effect could be given to new commercial usages, while still maintaining a due regard for legal principles. This problem was first analyzed in detail in 1306 by Clement V, and successively expounded by Vartolus and Straccha. The pope's decretal, known as "*Sæpe contingit*" cut through the delays and appeals that might so confound merchants in need of a swift disposition of their case, and laid down the principle that commercial cases shall be conducted along the simplest possible procedural lines. In many cases this actually resulted in the prohibition of the employment of lawyers. Generally speaking, it could be said that the merchants assumed a position superior to the lawyers in the mercantile tribunals. The argument that would be advanced today in such a situation, that by thus deciding each case on its own merits according to the individual views of the judges, no legal principles would be evolved, is not born out by the facts. Books produced in the 16th and 17th centuries indicate that this danger was successfully avoided.

Finally, in the early stages of the development of the canon law, the canon law helped to keep the peace and protect the persons of the merchants. The disturbing centuries following the fall of the Roman Empire were not conducive to the free flow of trade. During those years, the Church not only felt itself bound to protect the poor and the feeble (the term feeble meant the unprotected, a term long associated with merchants), but because monasteries were so often centers of production, the privilege of holding a market was particularly valuable to them. Thus the

Church, even more than kings and emperors, encouraged the formation of markets and guaranteed their peace.

The influence of the canon law in the field of equity is, of course, the most extensive and well known. From earliest times in England, the King, under God, was considered the fountain of justice. As time passed and he could no longer, like Alfred, sit under the oak tree and himself decide all controversies and remedy all wrongs, he naturally turned, for assistance and counsel, to the man closest to him—his confessor and private chaplain. From the conversion of the Anglo-Saxons to Christianity, the king always had near his person a priest serving in these capacities. It was but natural that this person, selected for his learning, his piety, and his judgment, should eventually succeed to the office of chancellor once it was created, and this officer became known as the chancellor and the body over which he came to preside was the chancery.

It is well known that all of the early chancellors of England were in orders. It is also true that as the study of canon law evolved, and came to hold a prominent place in English universities, the chancellor became, as well, a trained canonist. Thomas A'Beckett, for example, chancellor under Henry II, studied canon law not only in England but at Bologna, and under Gratian.

The stages in the development of equity need not concern us too greatly here. The court of chancery, however indubitably emerged as the result of a popular demand. The harshness and frequent inequity of the common law, its ever-increasing technicality, its growing fixity, all posited a need for specific relief and the people here found the answer to that need. By the same token, it can readily be seen that as the conception of sovereignty changed its meaning from the Christian principle of the King under God, to one of an almost exclusively secular nature, this situation would only serve to antagonize the relations between the new court of chancery and the older common law courts. This relationship could not last.

By the 16th century, the friction between the two had become so intensified that it was

apparent that it would be a matter of time before the common lawyers would succeed in taking over the duties of the Chancery courts. Once this happened, the concept of equity which Selden had ridiculed by his jibe that it was as long as the Chancellor's foot, was merged into the great body of the common law.

For years on end, the chancellor had separate judicial power, and certainly was not considered a very high dignitary in state. But in the reign of Edward I, as a result of the energy of A'Beckett, Louchamp and others, the supremacy of Chancellor was established. The relief which the Chancellor was known to dispense was called "equity," and the equitable jurisdiction held by the chancellor had reference to the extraordinary interference to the common law rules of proceeding, upon the petition of a party grieved, who was without adequate remedy in a court of common law. Other judicial functions were exercised by the Chancellor's own court. He had an exclusive authority to restrain a party from leaving the Kingdom; application was made to him for writs of habeas corpus; he had the most important jurisdiction in bankruptcy, and he did, of course, hold the Great Seal. Other functions were his which need not concern us here.

The term equity, itself, changed its meaning over the years. The common lawyers in the 13th and 14th centuries used the term in a wide sense. It included such ideas as abstract justice and analogy. The chancellor, though, worked on the more restricted idea that the court ought to compel each individual litigant to fulfill all the duties which reason and conscience would dictate to a person in his situation. Reason and conscience therefore must decide how and when the justice caused by the generality of the rule of law must be repaired. The court of chancery, sitting, thus became the executive agency in the work of applying to each individual case the law of God and Nature. This was the basic principle in equity. That the guiding rule is to be found in conscience, common law and chancery lawyers alike were agreed.

(to be continued)

How "C.L.G." Began

BY A. APPLETON PACKARD, O.H.C.

THE HOLY CROSS MAGAZINE for January, 1898, carried a modest and enigmatical "Note" to this effect: "A few devout souls are about to become associated, under a rule that calls for a more than ordinary exercise of faith and piety, and under a priest Rector, in a somewhat especial effort to make Reparation to our divine Lord and Saviour, Jesus Christ. They will be grateful for the prayers of all who have at heart their purpose." As our readers know from a recent article by me on "Beginnings of the C.L.G.", already there had been in existence for just a decade the "Confraternity of

the LOVE of GOD." The "few" referred to were headed by the charter member Jean Porter Hyde, and the "priest" was the third member of our Community after Fathers Huntington and Allen, professed in 1892: Fr. Henry Rufus Sargent.

Father Hughson's standard book about "O.H.C.", "An American Cloister," stresses a fact which has characterized the Order from its foundations: our work with and for those "souls living in the world" brought "into intimate relationship with Religious Communities." They have part in our own



"C. L. G. began while O. H. C. lived here."

"Christian Life," a growing group associated with the Order of the Holy Cross, for the purposes of the "ordinary exercise" of the virtues mentioned above. But it was soon found that a handful of chosen souls earnestly desired opportunities to be more dedicated, and to enter upon a considerably stricter "Rule of Life" than "C.C.L." was designed to provide. The earliest members of the new association—indeed, the majority of them for some years—also belonged to the older Confraternity, though nowadays a person "graduates" as it were from one to the other. This reference, so quietly made, was

work of prayer. Some who longed to devote themselves to the Blessed Sacrament, to "repairing" God's wounded honor by their lives of special dedication to Him, and in various ways adding to the simpler Rule for Christian living, were inspired by Fr. Sargent to initiate another Confraternity. In his 84th year he wrote me about "C.L.G." It was "my child and was quite advanced in plan and activities." He, the Founder, remained as Director until 1910, a longer directorship than any subsequent Father held.

He designed it with, and in a sense for, Miss Hyde. She was a truly holy soul who

hoped to become a nun, but family obligations plus persistent ill-health prevented the fulfillment of this vocation. She proved, however, to be of great help in deepening the life of communicants of the Church in general and those connected with the Order in particular, in three ways: her own life of prayerful surrender to God and personal influence in His Name; a little book of prayers "Pray for Us," compiled by her; and her "sparking" as we might put it, the "C.L.G.;" and getting others to associate themselves with her in this fresh endeavor towards enhanced holiness. At All Saints' Day, 1893, from the compiler at Danvers, Massachusetts, there was obtainable this small leather-covered booklet, carrying an introduction by Professor Webb of Nashotah House. The MAGAZINE forwarded its knowledge and use in the issues of February, 1894, and October, 1896. In the latter, "The Growth of the Regular Life," carries subjects for intercession which are to be found in her book, and are incorporated into the "Manual" of the Confraternity, on behalf of the "Religious" or "Regular" Life of monks and nuns. In 1925 Fr. Webb, by then Bishop of Milwaukee, re-edited and issued this prayer-book, such was the value those who used it experienced and sought to have made available for another generation.

Within less than three years after February, 1898, Miss Hyde was dead at her home in Stamford, Connecticut, I believe. The "C.L.G." was and remained so inconspicuous that her death-notice in the MAGAZINE for November, 1900, refers only to her membership in "C.C.L." Then, too, it had not yet been announced publicly as a definite group. "*At rest.* Jean Porter Hyde. A member of C.C.L., long a spiritual child of one of the Community (Fr. Sargent), an aspirant for the Religious Life, yet stopped by ill-health just when home ties had set her free.—God has taken her to Himself. Miss Hyde was a person whose influence was felt by all who met her. Her playfulness of spirit, quickness of intellect, and kindly sympathy with the thoughts of others drew many to her to make them her devoted friends. She was gifted with qualities that would have been

profitable to God and His Church had she kept her here, but, though yet a young man and until the last two years active body as in mind, He has called her Home. Our friends of the Confraternity are asked to remember her soul, and especially on Month's Mind, November 19."

Another early member of both Confraternities, whose great age and close connection with the Order over many, many years enabled an unusual number of the Fathers Brothers, and friends of O.H.C. to know well, was Miss Sarah Ellis. Towards the end of her long life she lived in West Park and made our habits,—the distinctive gait we wear. I recall her clearly: small, very stooped, she was a genuine Christian spirit. Indeed, her lifespan made her one of the few people who was close to us from earliest days. Fr. Allen, second Holy Cross Father after the great Founder, in his "Recollections" makes numerous references to her. While the nascent Order was still in New York City, and just after it had given up the work at Holy Cross Mission Church on the lower East Side in November, 1892, about 1890 much was yet being done for poor youngsters from the slums, especially by taking them on outings to St. Andrew's Cottage under our care at Farmingdale, Long Island. Father notes: "St. Lawrence's Day (August 10) the Chapel was named and dedicated for him. The Dedication was a notable event. A host of our friends attended. Among them (was) Miss Ellis who still (1921) rendered valuable service to the Order." While living uptown on Pleasant Avenue, shortly before the removal South, Fr. Huntington and others founded "C.A.I.L."—"The Church Association for the Advancement of the Interests of Labor." Several of its active supporters were Associates, "and," says Fr. Allen, "we must not omit to mention Miss Sarah Ellis who is a faithful and loyal friend."

If New York was the birthplace of "The Confraternity of the Christian Life," Westminster, Maryland, where O.H.C. occupied a sizeable house (given by Miss Lucretia Van Bibber) from 1892 until 1904 when the present Mother House at West Park, Ne-

It was founded, provided the setting for part of "C.L.G." Fr. Allen gives side-on those dozen years as the tiny Order grew up from three to six members, its Associates and other friends increased, and contact spread. He tells how good the others were by "gifts in kind." "Passing the fare, we may note that the neighbors were most generous in sending in offerings at the table: sausage, head cheese, spare ribs etc., as well as vegetables and on Thanksgiving a turkey, and the same at Christmas. And we may note that our long-standing friend Sarah Ellis every year sent him pudding for Christmas."

Fr. Allen had reason to realize her steady, strong devotion to our Lord and the Order. On a trip North to the new monastic property in Ulster County, New York, he was taken with pneumonia and complications. Hospitalized at Tarrytown, New York, the "Log" or day-book of the Community's doctor says that: "Saturday, April 26, 1902. Mrs. Ellie goes in each day to write for him." She was on the staff of St. Faith's House here, for unmarried mothers. The next day it is recorded that she "writes regularly to the Fathers about him." On the Tuesday following she writes that he is "decidedly better," and two days later she reports him just as when she last wrote. Two weeks afterwards she admits that he is "still very sick and not yet able to leave his bed." By the beginning of June, though, she "sends in an encouraging report." At the laying of the cornerstone in West Park on June 17th both of them were "among those present." Some of the other first members of this Confraternity include: Miss H. N. Fay, Mrs. Penslow, Mrs. Coleman, Mrs. Clay, the Rev. W. Hyde (perhaps the father of Miss Hyde), and Mrs. Ward. I cull these names from a contemporary Account Book in Fr. Allen's writing. Mrs. Coleman may be singled out for mention for by an irony of fate, shall we say, she, the wife of the Bishop of the Diocese of Delaware, Leighton Coleman, was a close friend of that Order which had its origin on Fr. Huntington's Profession November 25, 1884, had been roundly condemned by Bp. Coleman's predecessor Al-

fred Lee, Bishop of Delaware and Presiding Bishop! Bp. Coleman was a strong Churchman for his day, and his wife at her death merited this accolade in THE HOLY CROSS MAGAZINE for April, 1902. After Jean Hyde she was the second C.L.G. member to enter into "the land of the living." The Associates of the Confraternity of the Love of God are asked to place in their intercessions the name of Frances Elizabeth Coleman, who passed to her rest on the 18th of March, at Bishopstead, Wilmington, Delaware. Mrs. Coleman was one of the first of the Associates and always showed a deep interest in the Confraternity. We shall miss her quiet and deeply pious example more than even those who knew her best can put into words. Though in ill-health she never appeared to find any portion of the Rule too difficult to be kept. Indeed she was not one to say much of what she could or could not do but, recognizing a duty, performed it. *Requiescat.*"

While most of the members have always been, and still are, women, one man among the earlier members may also be mentioned: Owen William Aldis. He was a Seminarist, but died April 30, 1903 before Ordination. The House "Log" at Westminster for December 29, 1897 records: "Wednesday. St. Thomas of Canterbury. Colder. Mr. Owen W. Aldis of Chicago came by the noon train to visit us. He is intending to enter Nashotah. 31, Friday, Saint Silvester. Mr. Aldis left us today." Visitors were rather "rare birds" in those pioneer days!

The pages of our MAGAZINE reflect Fr. Sargent's direct and indirect "build-up" of several of the ideas which found expression in the new Confraternity, especially since he was Superior from 1895 to 1898. Owen Aldis contributed to the December, 1898 issue "A Sunday at a Trappist Monastery," describing a recent visit to the Mother House of that ancient Order, with all its silences, intense dedication, and secluded beauty. In June, 1899, "Meroz" includes an earnest appeal for far more serious and sustained penitential prayer on behalf of the Church and Churchmen. "Our Lady of the Meadows" in October, 1900, stressed visits to the Taber-

nacle. They mean "to many souls an increase of sanctity, of loyalty and the deepening of personal devotion to a personal Saviour." A strong article was printed in February, 1901 on "The Interior Life," remarking that "the cloister and the world both have their dedicated souls . . ." It concludes: "Is not the Holy Spirit calling to live such a life one or another soul to whom these words may come? The motive, the incentive, the power that can sustain our effort—they are all comprehended under one phrase, *the love of God*. Yet it is more than a phrase, for to love God is to be living man's true life, that for which he was created and for which in eternity he is destined."

"LOVE" was chosen as the key-word for the new group. There remained some uncertainty until the middle of 1900 as to what should be adopted as the distinctive designation of these Associates. In the only such reference I've come across, Fr. Allen's old Account Book or Ledger, p. 244 gives the slender financial resources of "Confraternity of the Love of God—formerly League of the Clients of the Love of Jesus." Fortunately a far less cumbersome title was selected eventually, though even here "Love" was all-important in the name. It may well have been the case that, in his wide reading about and study concerning the Religious Life, Fr. Sargent made use of Charles Warren Currier's "History of Religious Orders." There, in Part VI, Regular Clerics, the "Theatines" are described. They were founded by Saint Cajetan, born in Lombardy, Northern Italy, in 1480. Years later ". . . he returned to the Eternal City (Rome), and associated himself to the Confraternity of the Love of God, a society to which he had formerly belonged. He deliberated with the members of this confraternity on some effectual means for the reformation of morals among Christians." In a sense, therefore, the small Confraternity of the close of the nineteenth century carried ahead the dedicated prayerfulness of the preceding one of the sixteenth.

The "Manual" was issued at All Saints' 1901, and is now in its fifth edition. Advertisements in the MAGAZINE mention its cost as fifty cents in cloth, twenty-five

cents in paper. We possess all five cloth covered copies, though I've never seen paper-bound edition. E. S. Gorham of New York printed it, as Fr. Allen's Ledger tells for the period June 19, 1900-Aug. 30, 1901. Figures were meager in those times, members contributing \$80.88 for expenses, and the cost of printing being \$77.90. Only the following February, 1902 MAGAZINE made we nd formal announcement of this Confraternity. Under "Notes" there are a couple of brief paragraphs about "C.C.L." they say "We have now added, for those who desire a stricter rule, calling for more in the way of devotion, the Confraternity of the Love of God. All who join this will also be regarded as associates of the Order. A manual, of 128 pages, has been prepared and may be procured at prices given in the list of publications. This manual contains the Rule of the Confraternity, a Litany, and other forms of devotion, and short chapters on The Sacred Heart, the Lover of Souls, and The Holy Hour."

The next month's issue carried a reminder to the new members to begin making their reports on the keeping of the Rule before the next Easter; and in April they were urged not to delay sending them in by the Second Sunday after Easter. In May appeared in the MAGAZINE a "Letter" from the C.L.G., the first of many such over the years, with directions for and encouragement to observing the Rule. So this Confraternity was launched—cautiously, carefully, lovingly. Growth has been slow. Less than two hundred are members today. But to those who direct and are directed, in this splendid "fellowship of love" our Lord has revealed His special blessings and graces as "year succeeds to year."

CONTRIBUTIONS FOR THE KOREAN

MISSIONS MAY BE SENT TO:

THE REV. C. L. WILLARD, Jr.

53 WALL STREET

NEW HAVEN 10, CONN.

Manifestation Of An Ideal

BY H. A. WOGGON

the ends of the earth, and to all nations we are commended to go and establish the church. To a little nation in an (until lately) unknown end of the earth the Anglican Church came in 1899 to establish an Catholic diocese.

All Saints, 1899 John Charles Corfe consecrated in Westminster Abbey and English Church Mission was formed. Upon Corfe's ideals have remained with Mission; among them his firm conviction of "the superior value of a list of members who pray over a list of members who

today the Seung-Gong-Hwe (Holy Catholic Church in Korea) is a manifestation of the ideal of its founders.



Somewhat hidden behind new government buildings in the noisy, bustling central commercial area of Seoul is the peaceful cathedral compound of S. Mary and S. Nicholas, Bishop's lodge, residence for British guests and the Convent of the Sisters of the Community of the Holy Cross.

Entering the compound from the noisy bustle of Seoul City you are greeted by certain quietness, order and God-presence. The concept of ideal made manifest is first met in the cathedral, a stately pile truly manneque. This simple style fits the solemnity of Korea.

The English speaking community in Seoul is served through the "Crypt Congregation" which meets for Mass and breakfast at 9 am

and Morning Prayer at 11 on Sundays and Intercession on Thursdays. For natives the chief service is sung Mass in Korean at 8:15 am. It becomes a pattern for the diocese: At 8 am Morning Prayer is begun by Fr. Sim, the parish priest, and by 8:15 the congregation is assembled for Mass. Men and boys enter through the north-west door and take their place (of course, having first removed their shoes) in the Epistle side of the nave. Women and girls enter through the south west door and use the Gospel side. Hats are not the custom here, and the women wear simple white linen, shoulder length veils while in Church: the original purpose is achieved: abuses completely avoided.

The Service begins with a hymn (one of five) and as many verses as necessary, of the first, are sung (to the extent of repetition) until the Preparation is finished. The Mass opens with a glorious plainchant nine fold *Kyrie Eleison* in Greek. The remainder of the liturgy is in Korean and the whole congregation takes part in the service. It is not a few trusty souls trying, with the rest standing dumbly by, rather a united congregation taking their due part in the service and lustily singing the responses. There is no choir as such, placed apart from the congregation to do elaborate numbers for their own greater glorification. Rather the members of the choir mix with the congregation to give support to the less musical, that all may take their part in the praise of God.

The celebration is easily followed though in a strange tongue. The full eucharistic liturgy is used, basically the Prayer Book form of 1549. This rite, replete with incense, is done neither for show nor to impress anyone—it is done with the reverent humble belief that in the Holy Catholic Church this is the way it is done.

The Elements are administered first to the men and then to the women, who by ancient custom are separated. This is the only point

where I would say the services deviates from the ideal. The sense of the Christian family together partaking the parish Eucharist is lost.

The Service which began at approximately 8:15 is finished at 9:30, 9:45—longer than most rapid paced Americans would take for Mass on Sunday. Though Christianity is becoming more popular in Korea, still you are a Christian here because you believe—not because it is socially accepted. This is the chief reason, I believe, why the service can approach the ideal. Here is the fire of the Early Church—the gathering of both faithful and learners to thankfully praise the Lord of Heaven (Chunju).

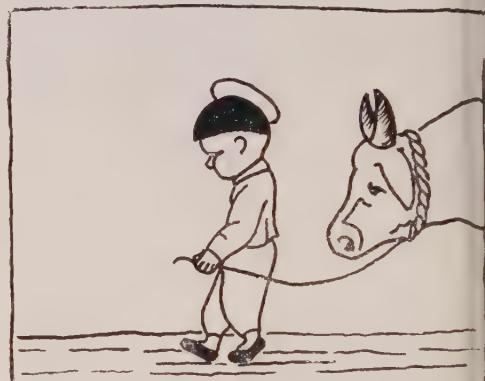
Once deep into the valleys of rice paddies there is little of what most Europeans and Americans consider even the minimum for civilization. Most Koreans have a careless attitude toward life and (except for the intellectuals) have little interest except the getting of enough to eat. To this solemn and somewhat negative atmosphere the Church brings with the Hope of the Gospel, the light of Catholic learning and a welcome intellectual sanctuary.

In Chungju, in Fr. Paul Burrough's small house and Church, there is such a sanctuary. To me, exhausted from weeks of the round of Army life, a weekend in Chungju brought both spiritual and intellectual refreshment. Evensong and Benediction and early Mass with the native congregation in their tiny Church, a perusal of Fr. Burrough's library and his stimulating conversation has enabled me, an American soldier, to retain my sense of balance and keep in touch with Catholic faith and learning.

The Korean Church is small in operation: the 3rd Bishop, Mark Napier Trollope, believed that the Anglican Church should be modest, like Korea. As Korea is between two larger nations (Japan and China) and the Church between larger and more powerful denominations (French and Irish Roman Catholics and American Protestants), he reasoned that nothing would be gained by trying to spread a thin layer of Anglicanism "whereas, a pinch of such Catholic salt as an English Church Mission can provide, may

be of real service, if applied within a judiciously limited area."

Korea is a rugged land of beautiful mountains and numerous rice paddies. It is a poor but proud country, still in the shadow of war. To this small peninsula at the end of the earth the two basic foundations of Western Culture have been made manifest: Christianity and freedom. The Church came in response to Christ's command to preach the Word to *all* men. The United Nations came in response to the ideal that freedom is worth preserving.



OF HUMILITY¹

Humility.

The Way of the ox.

The Way of the Christchild.
He came to visit in humility.

Humbly prepare His Nativity.

Enjoy the Feast with gaiety.
Humility and

Patience: the Way of Asia,
The Way of Christ.

A humility

In Christ's Way, partakes His
Resurrection.

In the Silence of

Cell and Sanctuary, seek

The Incarnate Word—
The Incarnate Word is found
On patient preparation.

The Incarnate Word too seeks!
Penitently come; return home.

—H. A. WOGGON

1. Written Advent, 1955, Korea and Holy Week, 1956, Japan. Some stanzas were previously published in *Mi Tsukai A Quarterly Record of Life and Work of the Cowley Fathers in Japan*, Spring and Summer, 1957, Nos. 20-21.

A Appeal For The Church In Korea To Episcopalian

BY  JOHN DALY, *Bishop of Korea*

The church of England has been sending missionaries, Bishops, Priests, and Doctors to Korea since 1880. The first missionary of our Church however, was a Japanese priest who was sent here by his Bishop in 1880 and moreover it was the Japanese Church that gave us a Bishop and priests to stand by our Korean clergy during the dark years that followed Pearl Harbor.

The Church of England has supported the Anglican Church in Korea magnificently, but although income from Britain has increased over the years it has only with difficulty kept up with the rising needs of the Church. An adverse exchange and a rapid rise in the cost of living have greatly reduced the value of the money coming from overseas and in 1958 there is a great danger that our budget will overrun our income. Our budget presents us with a deficit of 20.000,000 hwan or £100 by the end of 1958.

Episcopalian! This is your Church and it is up to you when it should be advancing rapidly to Korea for Christ. We look to you for help.

The Church in England has sent thousands of pounds to help the Anglican Church in Korea to build the devastation of war and to care for hundreds of war orphans. Eleven British missionaries have come out to take the place of those who died at the hands of Communists or had to be invalidated because of their war sufferings. The Anglican Church in Canada has sent \$50,000 to enable the Church to continue the training of Korean priests (three were killed in the war and three have died since). The Church of England in Australia has sent a priest who has raised money for his support.

The Church in the United States has shown a growing interest since the soldiers discovered their Church here. In 1956 the National Council gave £4,000 and a further £10,000 in 1957. Several young men who have seen service in Korea are now training in the United States to return later as missionaries, and now an American priest with his wife and son have left a parish in Massachusetts to return to the Theological Seminary and to serve U. S. personnel at the Seoul Cathedral.

There are hundreds of Episcopalian at present in Korea. This appeal is addressed to them and through them to their home parishes.

We need your help and need it urgently. These are some of the problems the Church is facing in Korea. Two orphanages are in danger of being closed. The Korean clergy are shamefully underpaid. The Western clergy are paid less than Korean school teachers.

Western clergy travel in crowded unheated Korean buses, endangering their life and work. In a bus accident recently thirty people were burned to death. It took one priest five hours to take Holy

Communion to one of his parishioners only 15 miles away because he had to depend on public transport.

The three mission hospitals have never been reopened since the war and we can afford no medical work, nor have any schools reopened.

There is no doubt we are hard pressed but so far we have kept out of debt. This year however we shall be faced with **BANKRUPTCY** unless someone comes quickly to our aid.

HOW YOUR DOLLARS COULD HELP:

The Church provides Sunday services in the Cathedral for Episcopalian at nine o'clock and eleven. One priest to minister to U.S. military and civilian personnel costs \$1,500 a year. To keep the church warm in cold weather will cost an additional sum for extra heaters and fuel. Sure'y Episcopalian will not allow that hard pressed Mission Fund to foot this bill.

The money which you give now for the work of the Korean Church you will be able to see in action before your eyes.

Twenty-six miles south of Seoul in the ancient walled city of Suwon is St. Peter's Orphanage for eighty girls. Another thirty miles brings you to the market town of Aniung and there will find fifty boys, all orphans of the war and its aftermath.

One hundred dollars will make life secure for a year for one of these little ones.

One young man who has heard the call to the priesthood is already studying theology at a Seoul Christian University. Soon there will be others when the Seminary opens ten miles outside of Seoul at Soso near Ascom City. They will cost about \$300 a year to support.

The Korean clergy have many children (one has eleven, most have six or more) and the Church tries to help in educating them. Fifteen children of clergy are costing \$24.00 each per year, twenty are costing \$60.00 each per year.

The Church in Korea lacks Christian literature. We have restarted a quarterly magazine: we sell it in the villages and send it free to our lads in the Korean Army. It needs quarterly subsidy of \$80.00. You could help us to produce and put into circulation copies of the Book of Common Prayer and books explaining the Faith of the Church.

Is there not one of the above items that has not caught your eye or tugged at your heart? Could you, or your friends, or your home parish make that item your special project for 1958?

Not many people know about our little Church in Korea. We haven't many friends in the United States but you know us; won't you be our friends?

We need your help. — Don't fail us.

God is Love

BY R. RIDGELY LYTHE, III

I

God is Love

in the eternal
by His infinite wisdom
the Holy Father made all
in the flesh
by His everlasting mercy
the Holy Son loves all
and in the spirit
by His perpetual love
the Holy Spirit gives all
for God is Love
God is the eternal light
til the ends of boundless space

from a tiny hummingbird to the mighty dinosaur
from a ruling monarch to the humblest subject
and from a winter sunrise to the summer storm
and man's free will is living proof of this love
and man's sins
and man's fears
can be erased by this same remedy

II

Every day or night
and everywhere
when one's heart is right
he or she can see God
for God is everywhere
from the gently rolling hills of the Margaree
country
to the rumbling thunder of a metropolis
in the smile of a loved one returned
in the restful repose of an infant
in the trembling handgrasp of an elderly one
you can hear God too
in the monotone hum of the bumble bee
going from flower to flower

in the shivering shudder of the window pane
as the February wind blows against it

and in the voice of a loved one by your side
likewise you can touch God

for He is in the icy spring
sleeping through the marshy ground and
in the smooth fur of a frightened chipmunk
also in the burning leaves of an autumn day
in the running sap of the maple trees
and in the painful sting of a scorpion

God is in these places too

III

And I believe

God is Love
is Life unending

by this I mean I believe that death
is merely a door through which all
that possess life must pass
in order to perpetuate the cycle
of God's blueprint

His eternal plan of Love
for why should He

Who gives life deny same?

God was Love when He made the first
God is Love as He continues His creation
God shall always be Love

Mystery of mysteries
through faith we reach into His glorious fut
through hope as men and women we live
present

and through Love

we can all mend our mistakes of the Past
God

God is

God is Love . . .



How David Slew Goliath

BY J. EDWARD BLAKE

David, in obedience to the command of his father, left the sheep with a keeper, went to the camp of the army of Israel to see how his brethren fared. And when he came to the camp he heard the Philistine giant defy the armies of Israel. And he made known that he was not afraid of the giant. When this was told to Saul the king, he sent for David; but when he saw David, told him that he was too young and tender to fight with the giant. But David told him that he was no more afraid of the uncircumcised Philistine giant than he had been of the lion and of the bear, which he slew when they attempted to catch lambs out of his father's flock. Then Saul clothed David in the usual armour of warfare—such as himself was accustomed to wear. But he found them too cumbersome, and so put them off him. Instead he simply took a staff in his hand, and chose him five smooth stones out of the brook, and put them in his shepherd's bag which he had, and drew near to the Philistine giant. But when the giant saw David he despised him; for he was but a youth. And he cursed him by his name. But David replied, saying, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into

mine hand; and I will smite thee, and take thine head from thee; . . . and all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S, and he will give you into our hands."

Note also how that the scribe, when writing the record of this event, stated that David chose "five smooth stones." And it may be reasonable to ask, Why did the scribe insert the adjective "smooth"? Why did he not simply say, "five stones"? Undoubtedly one reason was that a smooth stone would deliver easier out of the sling than a rough stone, and therefore be more certain of hitting the desired mark. But there can be another, and hidden, reason, which neither the scribe nor David may have been conscious of, and that is, that it intimated an unhewn stone. In Exodus 20:25 we read how that God said to Moses, "if thou wilt make me an altar of stone,¹ thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou has polluted it.² And so here we see David using a smooth stone, unhewn and unpolluted, to sling at the giant. And God saw to it that it went in a direct course, with telling effect, so that not more than one (small) stone was necessary to slay the giant—strongly clad in his armour as he was.³ And there was no (man-made) sword in David's hand. The battle was the LORD'S.



1 Our Lord is called the chief corner stone.

—Ps. 118:22; Matt. 21:42; I Pet. 2:6, 7.

2 "A bone of him shall not be broken,"

—John 19:36.

3 "On whomsoever it shall fall, it will grind him to powder."

—Matt. 21:44.

Note again I Sam. 16:13, which mentions how that after David was anointed to be king over Israel, "the Spirit of the LORD came upon him." This accounts for David's great courage and lack of fear in the presence of the giant. And his remark, "the battle is the LORD'S," draws our attention to the fact that this was not simply a case of struggle of one (human) army against another (human) army for supremacy; but a lesson to show the supremacy of Jehovah (I AM THAT I AM, which, in other words, means, I AM THE ONE WHO EXISTS) over the imaginary and non-existent god, Dagon, of the Philistines. When it was a battle of nation against nation for supremacy, trusting in their own man-made instruments of warfare, "Saul and all Israel were dismayed and greatly afraid."⁴ But when it was a battle between Jehovah and Dagon, David was not afraid—"the Spirit of the LORD was upon him."

And it is quite likely that David had heard of how that when the Philistines captured the Ark of God from the Israelites in the time of Eli and placed it in the house of Dagon their god, Dagon was twice found thrown down with his face to the earth before the Ark of God—the second time with his head and his hands cut off upon the threshold. This showed that Dagon was not a living thing. David, who was a man after God's own heart, was chosen by God to be, and was anointed by Samuel the prophet to be king over Israel to succeed Saul, who was

disobedient; and God would not let David down in the presence of the uncircumcised Philistines, who were enemies of God's chosen people, the Israelites.

* Compare this with the conditions of war as they exist in the world to-day—the last half of twentieth century A.D. Are "men's hearts failing them for fear?" —Luke 21:24.

Now we are learn from all this that we expected to have perfect faith and trust in God in all our encounters and difficulties of life. The scripture, as mentioned above, states that when David was anointed to be king over Israel, "the Spirit of the LORD came upon him." And as a result of his perfect faith and trust in the LORD, he was able, with ease, to destroy a powerful enemy. And when we are Baptized and Confirmed—and anointed with oil—we too are made potential kings,* since the Spirit of the LORD—the sevenfold gift of the Holy Spirit—has been poured upon us through the laying on of hands of the Bishop. And we should be able to accomplish as great a feat as David did—if we heed St. Paul's exhortation, namely, "Quench not the Spirit."** David did not quench the Spirit. But many times our Lord reprimanded His disciples, saying, "O ye of little faith." Will He say that to us? Will He say that to our country, which goes on trusting in its own made-made instruments of warfare to accomplish victory?

(This was to have been the first of a series by Fr. Blake on Typology. He had retired after an active life as missionary in the West Indies and rural U. S. Death interrupted the series after its start. God rest his soul.—Editor.)

* I Pet. 2:9. ** I Thess. 5:19.

Thoughts On The Seasons

BY A SISTER OF THE ORDER OF SAINT HELENA

Many of us think of the Pre-Lenten season as a gradual slipping into Lent—a period of transition between our "ordinary" life in the Church, and the stepped-up tempo of our efforts at self-discipline which mark our preparation for Easter. From a historical viewpoint, the two are quite distinct. Dur-

ing the sixth century, the Church in Rome set aside the three Sundays before Lent for days of special supplication for God's help and protection against the plague and famine which were ravaging the countryside. Because of the penitential character of this supplication, the season came to be regarded

lude and sort of extension of the Lenten line.

The names Septuagesima, Sexagesima, Quagesima—meaning seventy, sixty, fifty days before Easter—are, of course, inaccurate. But the liturgy for this season has elements determined by their relation to Easter. The Old Testament lessons citations, for example, during these weeks taken from Genesis and Exodus and so ordered that the story of the first Passover be read when we are commemorating the fact that "Christ our Passover is sacrificed for us."

The Propers at Mass for these Sundays emphasize our need for temperance and fervor; a note of warning is sounded in the Epistle of the Sower on Sexagesima. And Quinquagesima, the collect begs God to send thy Holy Ghost, and pour into our hearts that most excellent gift of charity," while the Epistle gives us St. Paul's familiar description of this virtue and stirs up our hearts to desire it. The Gospel shows us our Lord as He practiced love—as though God would remind us that this must be the basis of all our efforts at self-discipline during the Lenten season.

Purification

The high feast of the month of February that with which it begins—the double celebration of "the Presentation of Christ in the temple and the Purification of Saint Mary the Virgin." This is the feast which perhaps more than any other exemplifies the virtue of obedience. He who is God of God, Light of Light, Very God of Very God, is taken to the temple to be presented to the Lord, to be "deemed" at the hands of the priest, to be offered in His Name a sacrifice which will make Him "acceptable to the Lord." And she who for her very purity was chosen to be His Mother, goes to the temple to be "purified" after His birth.

Mosaic Law decreed that mother who had given birth to a man child was ritually unclean for seven days. She was to remain forty-three days more away from the temple, then bring to the temple "a lamb for a holocaust and a young pigeon or turtle dove for a sin offering." Provision was made that the poor

might substitute another pigeon or dove for the lamb, and we find the Holy Family in the humble category of those who offered "a pair of turtle doves or two young pigeons."

As they go in, they are met by the "just and devout" Simeon, who was "waiting for the consolation of Israel." He prays the beautiful "Nunc dimittis"—"Lord, now lettest thou servant depart in peace." He speaks of our Lord as "the Light to lighten the Gentiles and the glory of thy people Israel." By the use of this phrase, Simeon provided a third emphasis for this feast, that of "Candelmas"—the blessing and distribution of the candles symbolic of the "Light of the world."

The holy widow, Anna, reinforces Simeon's message. She "gave thanks likewise unto the Lord, and spake of Him to all that looked for redemption in Jerusalem." In the prophecies of these two we see the pattern which appears so often throughout our Lord's life, a manifestation of His glory accompanying a submission to human limitations or ordinance: the angels sing at His birth; at His baptism, a voice comes from Heaven, and a Dove; at His crucifixion the earth quakes, the sky is dark and the veil of the temple is rent.

The earliest written record of the celebration of this feast is from the first half of the fourth century. In Jerusalem it was kept by a procession to the Basilica of the Resurrection, a homily on the account of the Purification from St. Luke, and the offering of the Holy Sacrifice. In the seventh century, the feast appears again at Rome in the Gelasian Sacramentary under the title of "the Purification of the Blessed Virgin Mary." The ceremony of the blessing and distribution of candles cannot be traced back further than the eleventh century.

When this feast coincides with Septuagesima, as happens this year, the Office and Propers of the Mass of the Purification are transferred to the next day, February 3. But even in such a case, the Candelmas ceremonies are still performed on February 2.

Ember Days

As February began with a feast, it seems appropriate that it should end with a series of fasts—the Ember Days. The word "Em-

ber" comes from an Anglo-Saxon combination "ymb-ren" meaning a circuit or revolution and running. These seasons are so called because they occur at each of the four changes in the yearly circuit.

The ancient Romans had an agrarian civilization and worshipped gods of nature. They had sacrifices for the blessing of agriculture in June, about September 25, and December 25. In converting the heathen, the Church made use of ancient customs, and by the time of Leo I (d. 461) these had been transformed into Christian seasons with the special purpose of thanking God for the gifts of nature and teaching men to use them in moderation and to assist the needy.

A fourth ember season was added, for the sake of symmetry and "that fasting and abstinence might have a place in our lives at all

seasons." Thus was arranged our present plan of ember seasons the Wednesday, Friday, and Saturday following the Feast of the Holy Cross, the third Sunday in Advent, the first Sunday in Lent, and the Feast of Pentecost—or as the rhyme says:

"Post Cruce
Post Lucy
Post Len
Post Pen."

Because of the solemnity of these occasions, the custom of holding ordinations in embertide arose in the fifth century. It is only new ordinands, but the clergy in general have tremendous need for our prayers to help them in carrying out their responsibilities. These seasons provide us with a reminder of one way in which we of the laity can help and support them.

The Order of

Saint Helena

Newburgh Notes

Well, the New Year is fairly started, the Christmas greens have been taken outdoors to mulch the flower beds, and Lent is on the way. Many of the Christmas gifts, however, are still much in evidence, and we thank the friends who sent us such wonderful candy and cookies to perk up the menu. (Fruitcake, too!) The birds seem to be too busy stuffing themselves to express proper gratitude for the sunflower seed, peanut balls and new feeding station they received, so perhaps we'd better do it for them. Sheba and Michael Sydney had to settle for turkey bones and scraps, but they don't appear to have suffered especially.

Speaking of animals, is there something about a convent that attracts them? We always seem to be tending one on another odd pet. At present, in addition to the above-mentioned "critters," we have a turtle (hibernating) and a batch of salamanders. Until recently there was also a catfish—named Sulky, on account of his inveterate habit of hiding in the darkest and most inaccessible corner of the aquarium whenever one wanted to find him. Sulky came home from camp with the novices last summer, one of several

dozen baby catfish so small we weren't sure for some time that they were catfish. Dumped into the goldfish pond, they shortly seemed to have disappeared from the face of the earth; but when the pond was drained in the fall, we found four or five fine young catfish. Aquarium life proved too much for Sulky, however. He dwelt in long glory in a corner of the novice common room.



ng a fat worm as his daily ration, until before Christmas, when for various reasons he was banished down the hill to the city. He hasn't been seen since; but considering his penchant for hiding, that is probably no cause for alarm!

At the level of somewhat more importance, Sr. Josephine spent most of January in South Carolina, where, in addition to visiting her family, she gave quiet days in Summerville at St. Andrew's, Charleston. She returned on the twenty-eighth, just in time for the reception of our fourth postulant. On twenty-third, Sr. Alice left for Kentucky, where she will be stationed until sometime

next summer; and on the twenty-sixth, Sr. Mary Michael left for Texas, where she will spend two weeks with her family and then give two children's missions, in Houston and in Lake Charles, Louisiana, a school of prayer at St. Andrew's, Houston, and various other talks in the same general area before arriving back here the first week in March.

Here at home the two main events on the schedule so far are a retreat on February 7 for students from several nearby colleges, and a quiet day on Washington's birthday for members of St. Anna's Guild from St. Andrew's, Beacon, just across the river.

Versailles Notes

The New Year began for Margaret Hall School on January 7th, when classes met again after nearly three weeks of Christmas vacation. January for us is both a hardworking and scintillating month. The girls have about two weeks to get settled down into academic rhythm and then to review the teacher's work before the week of mid-year examinations begins, this year on January 11. During this time, while the members of the faculty are teaching and examining, marking and reporting, they are also looking ahead for the fireworks of Conference Week, which follows immediately upon this week. This year, on the 18th, for variety, they volunteered their services at a Public Auction held by the Seniors for the benefit of the Chapel Fund. Every girl had a chance to get her room cleaned, her shoes polished, her table served, or what have you, a faculty slave, chosen out of the complete professorial roster, from the Sister-in-charge down to our two newest, longest and spriest exhibits, the gym teacher and the chaplain.

Conference Week this year was scientific, really did plan it back in the pre-Sputnik days. The subject was "Creation, Science and Religion." The leader was Dr. Robert Moon, a research physicist from the University of Chicago, who is also a vestryman of his church. Our faculty had studied up on such vast subjects as Air, Water, Atomic Energy, Race, and Creation Myths, in order

to give small group courses supplementary to the basic course which Dr. Moon gave for the entire student body. Sister Frances "did" Air. When asked, one day during the Christmas holidays, how she was getting on with her study, she said wearily, with a sigh, "I'm still on the Universe!"

The St. Andrew's boys came, to the perfect number of seven, accompanied by Fr. Gunn, prior of St. Andrew's, who gave a course on Science and Religion. The group courses, assigned as far as possible in accordance with student choices, furnished the ABC material which gave rise to, and ammunition for, a good deal of lively and heated discussion. Each boy or girl had a book of his or her own to read and report on, and there were two movies on each of the four working days. We had a ballet number again this year, chosen for its boy-girl interest, which shows a Graduation Ball in a girl's school.

The Father Superior came for the final events on Friday. The day began at seven with High Mass in the gymnasium. The altar was placed well away from the east wall, so that all of us could walk, singing, in procession all around the hall. The Lower School art classes had covered the clear glass windows behind the altar with stained glass effects representing sea, earth and heavens. All creation seemed with us to be declaring the glory of God and showing His handiwork. At ten o'clock there were oral reports,

given by an elected representative from each class. The judges were visiting teachers from Versailles and Louisville. Early Friday afternoon there was the usual written examination, covering the week's work. Excellence in oral reports and in other activities of the week will be given recognition at the annual Prize Day Banquet in June.

From three o'clock on Friday until well on in the Sunday morning, when St. Andrew's headed south, the boys and girls let their vast thoughts about the cosmos fade a little away from the foreground of their minds, and turned their attention to the important busi-

ness of enjoying each socially. There walking and talking and riding and dancing and eating together, chapel each evening, on Sunday the corporate joy of offering a regular Sunday Mass. Our Wacolites having Acolytes to do their work for them —once a year, at least.

St. Andrew's boys have been coming to Versailles for Conference Week for three years, and they are now planning to put on a Conference Week of their own. We shall send Sister Rachel to them for a week in March during our Spring vacation. But we shall feel lonely, not being there ourselves.

The Order Of The Holy Cross

BOLAHUN . . .



The Convent of the Sisters of the Holy Name

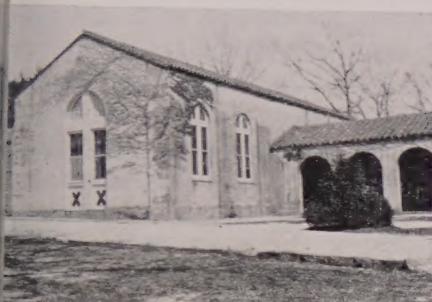
Gifts are coming in response to our annual appeal for the support of this great mission.

MT. CALVARY PRIORY SANTA BARBARA

Guests fill this popular retreat house. The Fr. Superior and Bishop Campbell are enjoying work at this time in California.



Saint Andrews, Tennessee



ING HALL OF ST. ANDREW'S SCHOOL

Now that the St. Andrews boys have recovered from their recent bout with the flu which caused classes to be suspended for one day and which sent half of the student body to bed, the daily routine has returned to normal. During the epidemic the students waited on the sick with great faithfulness.

Canteens were set up and meals were served to the boys who were confined to beds. In fact one senior was tireless in serving temperatures at regular intervals.

Since October and the rebuilding of the new organ each week has seen a regular service sing when the boys choose their own preferences. This service is very popular and it struck high pitch before the Christmas holidays. The rebuilding of the organ was made possible through two generous gifts.

St. Andrews sports' picture took a turn for the better after a serious routing during the football season. On November 23 the Mid South Meet was held in Chattanooga and St. Andrews walked away with second place in the cross country competition. Kermit Lance was presented with a trophy and each member of the team received a medal.

The academic requirements were raised during the fall and despite this fact the academic report was most pleasing. In addition to a large honor roll about one third of the student body had permission to "study out."

We hope to preserve this fine record during the spring semester.

The Chaplain, Fr. Bicknell, presented a large class for Confirmation.



West Park Notes

Of course we had a grand Christmas since our life is geared to the Liturgy of the Church. Decorations, dinners, gifts from home, greetings from the other houses, folk and friends added their charm. Children did a good bit of visiting in West Park village during the holidays.

Guests and retreatants filled us comfortably. As usual, students unable to go all the way home found the monastery the right place for study and meditation.

Superior left at the end of December

for preaching stops and a long visitation of the Santa Barbara Priory.

Fr. Atkinson, Assistant Superior and Novice Master, spoke at Ho-Ho-Kus, New Jersey, his only outside addition to duties here and at Newburgh.

Bishop Campbell visited St. Helena's and St. Mary's, and worked on the manuscript of his history of the Liberian Mission. He left for visits in the South, including St. Andrew's, on his way to his new assignment at Santa Barbara.

Fr. Hawkins took services at Holy Communion, Paterson, N. J., one of our most closely related parishes, and assisted in hearing confessions at Grace Church, Albany.

Fr. Harris took a Quiet Day for the Confraternity of the Blessed Sacrament at Hobart, N. Y., and preached on Theological Education Sunday at Whitesboro.

Fr. Bessom spent a long weekend at Trinity-Pawling School for talks there and in the parish church. He also addressed the members of the Woman's Guild-Auxiliary of the Church of St. Mary the Virgin, Chappaqua.

Brethren are filling quite a number of engagements this year for evening discussion talks on the spiritual life. The response to these meetings shows that many women's church groups, now busy with their sometimes secular-minded programs of good works, could benefit from at least one evening a year of direct instruction on how to get their money's worth out of religion.

Brother Thomas and his novice helpers entertained the non-home-going boys of Wiltwyck at a party including ice cream and a visit to the Christmas Crib. The novices put on a pageant for the parish church on the Sunday within the octave of Christmas.

The first weekend in January brought Fr. George C. Metcalf to check and adjust radio equipment intended for Liberian Communication, to preach on Sunday, and to advance two brethren as Novices. *To what?* Is it his fault if the government, regardless of the separation of church and state, labels as "Novices" those who get the first grade of amateur radio operating licenses? He is qualified to give the tests and did. Another

step forward towards talking with Bola has been taken if the men passed.

January gave most of us a chance to our fundamental life, work and worship the home community.

February assignments echo the summer to share with the Church.

Fr. Superior will visit Versailles as he turns from the West Coast, and will pre at Trinity Church, Manhattan on the conduct a Quiet Evening at St. Peter Westchester, give a retreat at the House the Redeemer, 21-24th, and attend a meet of the Catholic Clerical Union on the 22nd.

Fr. Atkinson will be at Grace Chu New Bedford, Mass., for a Quiet Day Sermon, 7-8th, will conduct a Mission Little Falls, N. J., 16-24th, will begin series of Lenten Sermons at St. George Schnectady on the 26th, and give a Retr at the House of the Redeemer, 28-March.

Fr. Hawkins continued ministrations Paterson and Albany, and gives a Quiet Day for clergy at St. Martin's House, Bernarville, N. J., 10-12th.

Fr. Adams gives a School of Prayer at Saints' Church, Western Springs, Illin 24-27th.

Fr. Terry goes on from his Cincinnati Mission to visit Seminarist Associates Seabury-Western and Nashotah and late preach and conduct a Quiet Day at St. Stephen's Church, Providence, R. I.

Fr. Bessom will conduct a School of Preacher at St. Thomas' Church, Philadelphia, 19th, a Quiet Day for the youth of the Pittsburgh Diocese at St. Barnabas' Home, Monsonia, the 22nd, and a Parochial Mission St. Mary's, Pittsburgh, 23-28th.

PRIESTS' RETREAT

HOLY CROSS

FROM MONDAY, FEBRUARY 1

(Supper at 6:00)

TO FRIDAY, FEBRUARY 14

(Breakfast at 7:30)

Write Fr. Guestmaster for reservation



Ordo of Worship and Intercession February - March --- 1958

of St Mary Simple W gl pref BVM (Veneration)—for the Confraternity of the Christian Life

Quinquagesima Double V cr pref of Trinity—for the Confraternity of the Love of God

Monday V Mass of L—for the Seminarists Associate

St Simeon of Jerusalem BM Simple R gl—for just peace in the Holy Land

Ash Wednesday V before principal Mass blessing and distribution of ashes at Mass pref of Lent until Passion Sunday unless otherwise directed—for our true repentance

Thursday V Proper Mass col 2) Ash Wednesday—for the sick, infirm, helpless

Friday V as on February 20—for all religious

St Joseph of Arimathea C Double W gl col 2) feria 3) Ash Wednesday—for our country

1st Sunday in Lent Double I Cl V col 2) Ash Wednesday cr—for the Priests Associate

St Matthias Ap Double II Cl R gl col 2) feria 3) Ash Wednesday cr pref of Apostles—for the Bishops

Tuesday V Proper Mass col 2) Ash Wednesday—for all who mourn

Ember Wednesday V Proper Mass col 2) Ash Wednesday—for all in seminaries

Thursday V as on February 25—for doctors, nurses, hospital workers

Ember Friday V Proper Mass col 2) Ash Wednesday—for those to be ordained

1st Ember Saturday V Proper Mass col 2) St David BC 3) Ash Wednesday—for the Welsh church and nation

2nd Sunday in Lent Double I cl V col 2) Ash Wednesday cr—for the Order of St Helena

Monday V Proper Mass col 2) Ash Wednesday—for the evangelistic work of the Order of the Holy Cross

Tuesday V as on March 3—for the afflicted and oppressed

Wednesday V as on March 3—for our enemies

Wednesday V as on March 3—for the Companions of the Order

SS Perpetua and Felicitas MM Double R gl col 2) feria 3) Ash Wednesday—for the Liberian Mission

St Thomas Aquinas CD Double W gl col 2) feria 3) Ash Wednesday cr—for teachers of theology

Saturday V as on March 3—for the return of the lapsed

3rd Sunday in Lent Double I Cl V col 2) Ash Wednesday cr—for all in military service

Monday V Proper Mass col 2) 40 Martyrs of Sebaste 3) Ash Wednesday—for the Armenian church and nation

Tuesday V Proper Mass col 2) Ash Wednesday—for the Oblates of Mount Calvary

St Gregory the Great BCD Double W gl col 2) feria 3) Ash Wednesday cr—for all musicians of the Church

Thursday V as on March 11—for the reunion of Christendom

Friday V as on March 11—for the work of the UNO

Saturday V as on March 11—for the Community of St Mary

4th Sunday in Lent Double I cl V or Rose col 2) Ash Wednesday cr—for perseverance in Lenten discipline

NOTE: on days indicated in italics ordinary Requiem and (out of Lent) votive Masses may be said.
In lesser and Greater Doubles in Lent Mass may be of the feria V col 2) feast 3) Ash Wednesday.

... Press Notes ...

The after-effects of the Christmas rush in filling orders and taking care of the volume of Magazine renewals are showing up around our office at the time of this writing and it is difficult to make one get on the job in preparing copy for the February Issue of the Magazine. After such a push one does not feel like doing anything and up to this morning (January 8th) we have had spring-like weather and the call of the outdoors has been ringing in our ears.

What a delight it would be to get out and away from the hundreds of details of the office; the hustling to take care of "urgent" orders—you know those that should have been sent us weeks ago and just thought of the day before the materials were needed. We did actually "rush" several so that the lack of tracts would not be too apparent in the parish. But even then it takes a lot of "resolution" to get down to the routine again.

I heard a bit on the radio last night that just fit in with all this sort of mood. I did not hear the entire program and this bit was at the close of the program. It evidently was a discussion over just the sort of feeling I am talking about. What I heard was this: "Sure, God made the world and God told man he would have to work to get his food. But just look at the world. It is one-third land and two-thirds water. From that arrangement man is supposed to plow the field one third of the time and fish the other two thirds." Nothing could have fit my own feelings and inclinations better at the time.

The weather is against the use of "two-thirds for fishing" time, as much as would like it, so there is nothing else left to do but get down to earth and do some plowing.

I did a little plowing of the field in the issue, trying to get rectors and tract hand to get busy and order materials for Lent as soon as possible. I am pleased at the number of those who have followed in that furn and have sent in their Lent orders (which are all on their way to parishes right now). But it looks like we shall have to start another bit of plowing and turn over some ground for a lot of parishes. Again I have printed a list of the most "popular" items from the Press for Lent. I forgot to mention one of the older publications which is not generally known and which should be a help in Lent—"A Catechism on Christian Living." Have you a copy? It costs 50 cents.

And do not forget Fr. Spencer's "The Devil Against the Holy Ghost," which answers such questions as "What is the Sin against the Holy Ghost?", "What is the unforgivable sin?", "What is it that makes a sin unforgivable?", and "Have I committed the unforgivable sin?". The subject of "sin" will be considered all through Lent and I know you will find some help in this tract.

I recently read that "Fact and fancy, dreams and dreams . . . these are the stuff of fishing." Seems to me it is not too far off as a description of operating Holy Cross Press.

(Hope I feel like working next month)

Informative Booklet . . .

2nd Edition

CHURCH OF SOUTH INDIA FACTS

Read for yourself the issues involved!

PRICE 35¢ — POSTPAID

Holy Cross Press • West Park, N. Y.